Thi saa har Gud elsket Verden, at han gav sin Søn, den enbaarne, for at hver den som tror paa ham, ikke skal fortabes, men have evigt Liv.

HYRDEN

"JEG ER DEN GODE HYRDE." — Joh. 10, 11.

Den som tror paa ham, bliver ikke dømt; den som ikke tror, er allerede dømt, fordi han ikke har troet paa Guds enbaarne Søns Navn.

14de aargang. Winnipeg, Manitoba, Andet Nr. i Juni 1938 Nr. 12

Anden Søndag efter Trefoldighet.

Luk. 14: 15-24.

Av. pastor I. J. Slungen.

"Salig er den som faar sitte tilbords i Gudsrike."

Saa talte en som hadde hørt paa Jesus snakke om de retferdiges opstandelse. Det er ord som vi alle trænger at tænke paa. Tidens mas og stræv drar os alle saa langt borte fra livets maal. Guds godhet og maal med oss mennesker er tanker som vi trænger at la vore hjerter synke sig dypt ned i.

I lignelsen om den store nadver, finder vi ogsaa noget av disse tanker som skulde løfte vort sind til den himmelske glæde. Bak lignelsen er jo tanken om Guds faderlige kjærlighet. Han er jo den som arrangerer for anledningen; Han er jo den som dækker bordet med dens retter; Han er all godhetsgiver. David sier: "Menneske børn søker ly i dine vingers skygge. De mættes overflødig av ditt huses fedme, og av dine glædes strøm gir du dem at drikke. Ti hos dig er livets kilde, i ditt lys ser vi lys.

Han har gjort alle ting vel. Og indbydelsen til menneskene er at komme for alle ting er færdigt. Men fra lignelsen lærer vi at de som var indbudne foragtede hans godhet. Er det ikke dette som gjør lignelsen saa tragisk?

Profeten Esaias synger om Herrens vingaard: "Min elskede hadde en vingaard paa en fed høi. Og han grov den om og rensede den for stene og planted ædle ranker i den, og byggede et taarn i dens mitte og uthuggede ogsaa en presse i den, og han ventede at den skulde bære gode druer og den bar vilde." Og Jesus da han saa ut over Jerusalem saa sa han med graat i halsen: "Viste ogsaa du, om end først paa denne din dag, hvad der tjener dig til fred: Men nu er det skjult for dine øine." Guds godhet var skjult for Jødefolkets øine. Indbydelsens stund var forbi. Israel som et folk hadde forkastet anledningen. Og Herrens tjenere gikk ut for at indbyde de som vare uttenom det forjættede folk. Og som saadan kom indbydelsen til os ogsaa.

Men hvorfor tale om Jødefolkets foragtelse av Guds godhet? Jo, fordi det er oss givet til lærdom. Det er skrevet for oss ogsaa, som hører den norsk Lutherske Kirke i Kanada til. Visselig kan vi sie at Guds godhet har været utøst over oss. Vi har had Ordet og Sakramentene i vor mitte. I kjærlighet har Gud dækket et samfundsbord for oss ved forsoningen som er i Kristus Jesus; i kjærlighet, ved den hellig Aand har han kaldet, samlet og oplyst oss i evangeliets ord. Ut ifra Guds store faderhjerte har der lyt: "Kom, alt er færdigt." Meget av denne velsignelse har kommet til oss formedels vor moderkirke i statene har smakt av Guds godhet og har igjengjeld utøst til oss midler for at vi ogsaa kunde dygtiggjøres til at la indbydelsens ord na ut til vort norske folk i Kanada.

Lignelsen om den store nadver er jo Guds kald til et hvert menneske, og menneskets svar er omvendelse og tro. Dette er en usynlig handling, og Gud alene vet hvor mange har været tro imot dette kald. Dog, har vi visse tegn som skulde veilede oss i hvorvit vi virkelig er vaaken til vor opgave. Naar i ser paa statestikken over den norske befolkning i Kanada og vor kirke saa ser det ikke laavende ut. Ifølge en beretning som kom ut for nogle aar tilbake saa skal der være over 93000 av norsk herkomst i Kanada, og vor kirke har et sjæletal av 12000. Altsaa næsten 13% av dem hører med til vor kirke. Nu vet vi at en del av norsk herkomst hører med til andre kirkesamfund, men største delen, kan vi si, staar utenfor. De alle har sine undskyldninger, like de som er omtalt i lignelsen.

Hvad kan der gjøres? Lignelsen taler ogsaa om at tjenerene blev sendt ut med de ord: "Nød dem at komme ind." Det er ikke fysisk makt vi skal bruke. Det er Guds store kjærlighets makt. Tolke, tale, leve denne makt ut iblandt vort folk. Det er fortalt om en missionær som arbeidede i India at han en dag spurgte en indfødt om han vilde lære ham sitt sprog. Som svar fik han: "Hvis du lærer mitt sprok saa kan jeg ikke motstaa ditt budskap." Den indfødte hadde seet i missionæren en makt som var saa stor at hvis den blev tolket i ord saa kunde han ikke motstaa den. Det er denne Guds kjærlighets makt vi maa bruke i at nøde dem ind i Guds rike. Alt er færdigt, og der er endnu rum. Nød dem at komme ind.

Dødvand.

(Ved en feil i trykkeriet blev følgende utelat i Nr. 11 av Hyrden. Beklager overseelsen. Undskyld. Red.)

Saa blir menigheten ikke saa litet "skak kjørt" ved at vere nok i sig selv. Saa er man midt oppe i dødvandet før man vet ordet av. Ingen nye foretagender — Ikke noget ekstra strev — slappe seil — slappe seilere — spilte anledninger — og verdens aanden seirer — slik er resultatet.

Men der er en frygtsom forskjel mellem et skib i dødvandet og en menighet i dødvand. Forskjellen ligger i dette: I det kristne program kan der ikke vere stil stand. I menighetslivet er det et tegn paa død. Naar fremsynet hemmes og arbeidsiveren slappes daa følger dette triste resultat — da intreder dødens sikre nedbrytningsarbeide.

"Jeg er en seiler paa livets hav
Paa tidens skiftende bølge.
Den Herre Jesus mig kursen gav,
Og denne kurs vil jeg følge
Jeg stevner frem mot de lyse lande
Med livsens trer paa de skjønne strande
Hvor evig sol og sommer er."

—A. M. Vinge.

Den lutherske Bokmission.

Til Hyrden's læsere:

Kjære ven! Vet du noget om bokmission? Vet du hvad den er og hvad den arbeider for?

Bokmissionen utgir og utdeler *frit* kristelige smaaskrifter og traktater. Der er flere andagts bøker blandt andet for gamle og for barn — og andre som handler om hjemmet, om barne opdragelsen, om vækkelse og aandelig liv, om missionen o.s.v. — Bokmissionen vil paa denne maate hjælpe at vække og pleie det aandelige liv og sprede kristelig oplysning blandt os.

Disse smaa budbærere som gaar med et ord fra Gud og som utdeles frit, kan naa saa langt som en villig haand vil bære dem frem. De kan naa dit hvor kanske ingen anden religiøs literatur naar.

Vil du, kjære ven, være med at hjælpe disse smaa talsmænd frem? — Der er sikkert nogen som de ikke vil naa frem til uten ved din hjælp.

Du kan hjælpe os: Ved at bli kjendt med vor literatur. Ved at ha den ved haanden til utdeling naar anledning gis. Ved at faa menigheter eller foreninger til at yde en gave til bokmissionen. Og - ved at du selv gir den en haandsrækning efter evne. Vil du gjøre dette?

Vi kan glæde dig med at vi faar jevnlig underretning om at bokmissionens literatur har været nogen til gavn og velsignelse — til vækkelse, opmuntring og veiledning.

Vi har optil nu utgit 47 forskjellige smaaskrifter og av traktater 71, fordelt paa begge sprog. De fleste traktater er engelsk. Men vi maa meget beklage at vi ikke magter at holde den literatur paa haand som der er krav paa. Da alt utdeles frit kommer det an paa hvormeget vi mottar i gaver fra menigheter, foreninger og enkelt personer. Utgifter til trykning, porto og adminestration maa dækkes av disse gaver. Det lille bidrag vi har fra samfundet er ubetydelig.

Siden bokmissionen begyndte i 1912 har den sendt ut over 1,273,000 smaa skrifter og ca. 1,058,700 traktater. Hvis du som læser dette blir mindet om at være med at støtte ogsaa denne lille, men betydningsfulde missionsgjerning, saa vær forvisset om at din gave blir mottat med tak. — Al korespondanse og alle gaver sendes til — Olaf Guldseth, 3445-17 Ave. So., Minneapolis, Minn.

Kjære Redaktør og Hyrdens læsere!

Jeg er nemlig paa reise til et møte, men da jeg ikke kan komme saa fort frem til møtet som tænkt, saa maa jeg stanse paa et hotel til imorgen. — Kom da til at tænke paa at skrive litt til Hyrden. Vet forresten ikke noget, som jeg liker bedre, naar jeg er ute og reiser, end at faa sidde uforstyrret paa et Hotelrum og skrive.

Vil da først si hjertelig tak for det gode og opbyggende læsestof "Hyrden" glæder os med. Da de som skriver i "Hyrden", enten det er Engelsk eller Norsk, for det meste har nævnt mine tanker, saa blir spørgsmaalet for en "liten mand" som mig: Hvad skal jeg skrive om? —

Som jeg nu sidder og betrakter det siste "Statement" fra vor Samfunds Kasserer over 1937 budgettet, saa blandes mine følelser baade med glæde og sorg. Det er glædeligt at vi, som kirkefolk, faar være arbeidere i Herrens Vingaard. Det er ogsaa glædeligt at forstaa at her er saa mange aktive arbeidere, som gjør hvad de kan for Herrens sak, ogsaa med at indsamle midler til kirkens arbeide.

Men naar jeg fæster mit blik paa Statementet og ser at en kreds her i Canada distrekt har samlet ind av sin andel til 1937 budgetet bare 34% an anden 51%, en tredje kreds 60% o.s.v. og at kun en (I) av distrektets 10 kredse har samlet ind litt over sin fulde andel (119%) da blir det sorg i hjertet og saare følelser i sindet. Og sorgen blir ikke mindre naar man ser at summen for Budgettet i Canada Distrekt naar bare op til 71.3%. Heller ikke trøstes man meget ved paany at gaa igjennem Statementet og saa opdage at der er menigheter, som intet har ydet til nævnte Budgette. I en saadan opgjorstund fødes spørgsmaalet: Hvad er grunden til at vi ikke kan samle 100% til Budgettet? (I Distriktet- i kredsene i menigheten og fra de enkelte medlemmer.)

Nu, svarene vilde nok bli mange, hvilket Budgetmanden er godt kjendt med- særlig fremholdes at disse trange og prøvende tider med liten eller ingen avling aar efter aar gjør det vanskeligt- ja omtrent umuligt at være med i indsamlingen — og at vi lever paa "Government Relief" o.s.v. Nu, spørgsmaalet for mig er: Om alle disse talemaater og undskyldninger- er et holdbart svar at møte Gud med? —

De fleste av vort kirkefolk vet, at Grundlæggelse og indsting for utbredelse og opretholdelse av kirken og Gudsrikes sak, er ikke kommet istand av prester-lagmænd og nogle Religiøse mennesker. Nei, Guds ord taler klart og tydeligt herom saa ingen kan misforstaa det, at det hele er en Guds anordning og befaling. (Læs, særlig 2den Mosebok herom.)

Naar vi læser i Gudsord (2den Mosb.) om at Gud tok sit folk Israel ut av Egypten og førte dem ut i ørkenen, og der gav dem Befaling om at gjøre indsamling og bygge Tabernakelet. (2den Mosb. 25.) Saa har det vært et spørgsmaal for mig: Hvorfor gjorde Gud det? Han (Gud) viste saa vel at Hans folk nu var i ørkenen, hvor de hadde ingenting, hverken land eller avling, at stole paa for sin indsamlingkun den tørre, varme ørkensand hadde de under sine føtter, men alikevel gav Gud dem Befaling: at *de skulde gjøre indsamling og bygge Tabernakelet.*

Svar: I. Gud vilde lære sit folk — ogsaa os — at vi skal have en urokkelik Tro og tillid til Ham. 2. At kirken og Hans Naadeshusholdning maa være det "Ene fornødne" for os, i de trange og prøvende tider naar vi litet eller intet har, som i de gode tider naar vi har overflod. Da Gudsfolket var i Egypten fik de hvad de behøvet til livsophold fra jorden, som de dyrket. Ute i ørkenen hadde de intet — derfor maatte de se op til Gud og faa alt — endog Brød-Kjød- ja endog Vand- "Moses slog paa Klippen med sin stav og der fløt Vand ut." (2den Moseb. 17-6.)

Saadan var det for Gudsfolket da Gud gav dem befaling om at gjøre indsamling og bygge Tabernakelet.

Jeg hører nu en røst som sier: "Israelsfolket var rike folke- de var ikke saa fattige, som vi er."

Nu, Gudsord her sier ikke noget om det. Derimot fortæller det os i 2den Moseb. 1 kap. At de var "Trælle." (d. e. Slaver.) der i Egypten. Hvorlænde de hadde vært "Trælle" kan vi forstaa naar vi læser: "Og der kom en ny Konge over Egypten, som ikke kjendte Josef." (2 Moseb. 1, 8.) — og i v. 11 læser vi: "og han plaget dem med haardt arbeide" o.s.v. I kap. 2 fortælles der om Mose fødsel. — 40ti aar efter Flygter Moses til "Midian" — og 40 aar derefter faar Moses Befaling fra Gud om at føre Israelsfolket ut av Egypten. Det blir saaledes mange aar de hadde vært "Trælle." Og naar man er Træl (slave) da blir man ikke rike. Vi behøver derfor ikke at Tro at Israelsfolket nu der i ørkenen hadde en speciel rikdom, fremfor os, og saaledes var bedre stillet, end vi, at efterkomme Guds befaling om at gjøre indsamling.

Du sier: "Tabernakelet" var Belligt-saa indsamlingen var ikke saa stor. — Til det kan svares at utregnet i vore penger var værdien av bare "Lysestaken" $25,000. Saa vidt jeg vet saa har vor kirke i Canada ikke et eneste kirkehus som koster saameget som "Lysestaken" kostet. Naar jeg saa ser paa verdien av alt det øvrige i Tabernakelet da blir jeg stum av bare beundring- Ja hvad mere er, jeg blir skamfuld over mig selv og mit folk for forsømmelse og likegyldighet i at give- og samle ind til Gudsrikes sak.

En anden Røst sier: "Vi lever paa Relief", og kan saaledes ikke efterkomme kravet." — Ja, jeg vet meget vel at det er sant at vi lever paa Relief, men det er ingen holdbar undskyldning for at man ikke er med og yder en gave til kirkens arbeide. Nei, Vi maa takke Gud for at vi har et Government der gir os "Relief"- og ikke sier: "Selg kirkene og lat prestene gaa sin vei, del saa pengene og lev uten Relief." Nei, vort Government gir os relief saa om vi har en "Cream Cheque" eller faar nogle center for noget andet som vi har at sælge, saa kan vi faa bruke disse penger til at opretholde kirkens arbeide med. Governmentet gir saaledes kirken sin Protaktion.

I Luk. 6, 38 er et ord av Jesus, som ogsaa er sagt til os om denne sak: "Giv, saa skal eder gives!" Dette lille ord "Giv" taler Jesus til os roligt og stille næsten som en hvisken — for ikke at skræmme os med sin befaling — men læg mærke til løftet "saa skal eder Gives", — da taler Han ikke stille og hviskede, men roper med Myndighet ja føier endog sit lovbestemmende "*skal* du faa!" — Og naar Jesus-Kongernes Konge og Herrernes Herre sier: "saa skal du faa," da er der ingen makt hverken i Himlen, eller paa jorden som kan holde Hans givende haand tilbake hvis vi lytter til hans røst.

Lad os derfor tage Gud paa sit ord og prøve Ham om Han holder sit løfte. Lad os prøve at gi, minst 100% av den andel der væntes fra os, enten det er til Budgettet, eller andre gjøremaal for Gudsrikes sak. Da vil Gud faa anledning at velsigne os saa meget mere. — Andrew B. Solberg.

Swift Current, Sask.

D. L. Moody Biografi.

ved J. Prytz.

Her redaktør! — Idag skal vi ha en liden Biografi av en 100 aaring, som var en i Nabolandet mest trofaste herrens tjener. "Jorden svinder og hemmelen aapner sig for mig. Der er ingen dødsdal her, det er saligt det er sødt." Med disse ord paa læben døde den 22de december 1899 i sit hjem i Northfield, Massachussetts N. Amerika, den mand hvis navn er sat i spidsen for dette levsbillede — Et liv, viet den Herre Jesus og hans kirke, et liv av engelsktalende kristenhet, staaende betydning især inden et bibeltroende kristenliv av gripende endfold og kraft, blev herved avsluttet.

D. L. Moody blev født 5 februar 1837 i Northfield, Mass. Da Dwight var fire aar gammel, døde faren, en stenarbeider. Han utaandet knælende i bøn. Enken som en maaneds tid efter mandens død fikk et tvillingpar til foruten de syv barn som hun allerede før hadde, eiede et littet hus og to akers land, som desuten var gjeldbundet. Levnningsvilkaarene var fattigsle.

Og en sorg kom til, den ældste gut gikk ut i verden som en forloren søn som i aarevis ikke lot høre fra sig. Moody fortæller. Jeg husker saa godt de lange vinteraftener naar vi sat ved paisen hvordan mor pleide at fortælle os om vor far, hvor god han var, hun blev aldrig træt av at tale om ham. Men dersom en av os nævnte vor ældste bror blev det aldeles stille, hun kunde aldrig tale om ham uten at graate. Hun saa det vilde lette hendes

HYRDEN

Organ of The Norwegian Lutheran Church of Canada.

Rev. H. L. Urness, Editor, Cabri, Sask.

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Hyrden kommer i besøk. Det er en glæde at kunne oplyse at Hyrden vil bli sendt frit for 3 maaneder, juli, august og september til dem som ikke er abonnenter. Skal det bli gjort maa vi faa navn og addresse paa saadanne. Kun til disse vil bladet bli sendt. Prestebrødre husk at vis der er nogen i kaldet som ikke holder bladet maa navn og addresse sendes til Josef Haave, Naicam, Sask., extra nummer sendes ikke denne gang til prestene. Vil be at nogen i hver menighet er presten behjælpelig med at faa dette gjort nu straks.

Fællesmøtet i Minneapolis. Kirkens arrsmøte i Minneapolis var som altid godt besøkt. Over 1100 var registreret medlemmer av møtet. Skal ikke gi nogen beretning om møtet da formodentlig distriktets sekretær vil gi fuldstændig raport. Kan dog si at Canada har aldrig blit saa meget omtalt i kirkens aarsmøte som iaar. Det var i forbindelse med oprettelse av et Theologisk Seminar i Saskatoon, Sask. Det blev med stor majoritet tilstemt. Tanken er at begynde Seminariet allerede til høsten.

En ven av Hyrden. Det er altid glædeligt og opmuntrende at faa brev fra medlemmer av Hyrdefamelien. Ikke bare hilsen men ogsaa værdifulde skrivelser til publisering. Vil denne gang særlig henlede læsernes opmerksomhet paa skrivelsen i den engelske del: **"Prove Me Now Herewith."** Vedkommende "E.M.W." skriver privat iblandt andet: "Am writing to say that I enjoy reading the "Hyrden" very much, and I believe you can do a blessed work with the printed word where other methods fail. I am an invalid, a cripple, have been confined to bed for 10 weeks this winter and spring. But Praise God am now able to sit up on a chair again. It is often quite difficult to be patient in such circumstances — but I have my Bible to read of our dear Lord's suffering for us, and it gives us patience to endure the pains. Therefore I enjoy reading the "Hyrden" in my "shut-in" existence, for it contains much good reading. I have wondered if I could not do a little missionary work for the Master, thru its pages. — We need the precious Word among us daily even tho times are hard and depressing-it is our only comfort and hope — the best remedy for all our ills of the present time. — Generally our people have too much secular papers and reading and nothing religious or uplifting. — May God bless you in your work and may your "Hyrden" have progress and success, and may it bring blessings to all who read it, as it has been to me. Remember me in your quiet times of prayer, dear pastor Urness, that God will heal me, to praise and serve Him."— Det er noget saa alvorligt og aandelig forfriskende ved hvad denne lidende ven skriver. Kjære bedende læser kom denne medvandrer ihu som nævnt i stille bønnestunder. Tak kjære "E.M.W." for hilsen og dit kraftige og bibelske indlæg om at gi "tithe" (Tiende-del) til Guds rikes arbeide. Kom igjen med mere kjære ven—

Hyrden kommer noget sent denne gang. Haaper læserne vil undskylde. — U.

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hjerte at han var død. Kanske ligger han, syk i et eller andet hospital i fremmed land, sa hun og han har ingen, som steller om ham. Jeg tror hun hadde gaat verden rundt for at søke efter ham hvis hun hadde kunnet. Undertiden hørte jeg hende om nættene be for sin søn. Hun pleide at utøse sit hjerte til Gud, bøn for en forloren søn. Naar storm tutet og hylte i de kolde vinteraftener bleknet hun og ropte med taarefyld stemme. Maaske min søn er paa sjøen i denne forfardelige storm, maaske han er i havsnød. Om høsten har vi i Amerika en takefest for aarets grøde. Paa den dag plaide mor at sætte en stol ogsaa for ham ved bordet, men stolen blev staaende tom.

Kun 6 aar maatte lille Dwight begynde saa smaat at tjene føden som jætergut. Sin skoleundervisning fik han i stedets folkeskole. Han er en selvgjort mand. Saa deltok han i gaardsstellet paa morens lille gaard, til han var 17 aar gammel. Da maatte han som de andre barn, ut i verden for at tjene sit brød. Han reiste til Boston. Der hadde han en Onkel, som tok ham til betjent i sin skotøiutsalg. Det synes som den unge Moody, ved den tid, ikke hadde synderligt religiøs intresse. Han besøkte dog kirke og søndagsskole, sansynligvys fordi onkelen ønsket det. Presten ved den kirke han besøkte, Kirk var en alvorlig kristen, og under paavirkning av ham, og av søndagsskolen kom han til en grundig omvendelse.

Meget snart følte den unge varme kristen trang til at avlægge et vidnesbyrd. Men de første forsøk paa at tale offentlig var saa klodsede at han blev anmodet om at tie. Høsten 1856 flytet han til Chicago, hvor han fik en lignende stilling som i Bosten. Her tilbød han sig tjeneste som søndagsskolelærer. Han fik det svar, at man hadde nok av lærere, men vilde han selv samle sig en klasse skulde han være velkommen.

Den følgende søndag hadde han 18 gutter med sig. Snart utvidet han sin frivillige virksomhet idet han hver søndag samlet saa mange som han kunde faa tak i til opbyggelse i North Market Hall. Denne sal blev til sent lørdag aften brukt til dans. Efter at denne var forbi maatte Moody og hans frivillige hjælpere gjøre salen istand til religiøst bruk om søndagen. Det var møiefult. Men det gikk dog og snart flokket der saa mange om dens unge mands talerstol, at han hadde jevnt omtrint 1000 tilhørere.

Moody hadde den glæde at hans før omtalte forlordne bror vendte tilbake til sin mor og et hæderligt liv. Moody fortæller. En dag da mor sad i den lille hytte med begge sine tvillinger hos sig, vi andre var gaat ut i verden hver til sin kant, saa hun en fremmed komme igjennem grinnen. I begyndelsen kjendte hun ikke manden med det store skjeg, men da hun saa taarene rinde nedad hans kinder, for den tanke pludselig gjennem hende det er min søn. Og hun ropte, Kom ind kom ind! Nei, sa han, jeg vil ikke før du tilgir mig nei aldrig! Tror dere hun tilgav ham. Tilgiv? Hun slog armene om ham og kysset ham. Jeg kan ikke beskrive dere den glæde som fyldte mit hjerte da jeg hørte at min langt savnede bror var kommet hjem. Og det vet jeg at taarene blev avtørret av mors ansigt, og at lykke og solskin vendte tilbake til hendes hjerte. Det indremissionsarbeide, som Moody hadde begyndt i Chicago la mere og mere beslag paa ham. Deri at Herren velsignet det til manges velsignelse og omvendelse, saa han et vink om utelukkende at anvende sin kraft i herrens tjeneste. Jeg vil nu gi herren min hele tid, ytret han engang til en ven. Men hvorav skal du da leve? spurte denne. Svaret lød: Vil Herren at jeg skal vedbli i hans gjerning og jeg vil forsætte dermed, til jeg tvinges til at ophøre, saa faar han selv sørge for mig. Vi tilføier at denne hans beslutning ikke senere er blit rokket. Likesaa litt som han senere har syslet med nogen verdslig bestilling likesaa litt har han modtat nogen bestemt løn. Han hadde lagt sig til bedste omtrent 1000 dollars. Derav levde han og hans familie det første aar. Senere har han og hans levd for dagen av, hvad der blev git dem. Undertiden er deres tro blit noksaa haardt prøvet, men Gud har sørget for dem. Somme tider blev der senere i livet overlevert ham anvisninger paa store summer. Man han sendte anvisningerne tilbake, fordi han ikke hadde bruk for dem. Han vilde ikke ha mere end han i øieblikket trænkte. Derfor døde han ogsaa som en fattig mand. Han eiede et litet hus og 10 akers land omkring det i Northfield det var alt. Ogsaa de mange religiøse institutioner, han satte igang levde paa samme maate fra dag til dag. Han ønsket det slik. Han hadde fred og frimodighet deri. Han var en vidunderlig troens helt. Under denne Moodys virksomhet utvikledes baade hans indre meneske og hans dygtighet som religiøs taler. Sin bibel studerte han med største flid. Gjennem mange aar anvendte han hver morgen tider fra kl. 5 til frokosttiden til bibelstudium. Det er karakteristisk hvad pastor Storjohan fortæller at han under et besøk i Moody hjem i hans tarvelige studerværelse fandt man en hel række bibler, som den kjære Guds mand bokstavelig hadde læst i filler. Han var manden av den ene bok og den hele bibel, føier Storjohan til. Den bekjendte prest i Glasgow Dr. James Stalker fortalte om ham at naar han hadde valgt et emne skrev han dette utenpaa en konvolut med notiser, fortællinger og illustrationer, som kunde tjene til belysning av emnet. Saaledes fyldtes konvolutten litt efter litt. Naar den var godt fyldt tok han fat paa at ordne stoffet og utarbeide talen. Han kunde holde den samme tale mange gange om igjen paa forskjellige steder.

Nedskriveren av disse linjer har selv havt lykke gjentagende gange at høre Moody tale. Han var ingen tiltalende eller egentlig vindende skikkelse. Tyk var han, og klodset var hans fremtrædende. Han var heller ikke egentlig veltalende. Hans stemme var lit skarp, hans sprog folkelig, men ikke elegant. Og dog var han en mæktig prædikant! Man hørte og hørte og blev ikke træt. Og forklaringen dertil? Jeg tror det var den at han var en helt igjennem aandelig personlighet, personlig grepet, personlig kun fyldt av denne interesse, at vinde sjæle for Herren. Derfor var det en aandelig energi i hans forkyndelse som ikke tillot tilhørerne at forholde sig uvirksomme, men meddele sig selv til dem, tok dem fangen og la helt beslag paa dem. Vakker var han ikke men han hadde det lyseste hjerteligste smil og det venligste haandtryk. De som kjeendte Moody nøie beskrev ham som den elskeligste person, man kunde tænke sig. Hans venskap var rent som krystal og venlighet maatte enhver som kom i berøring med ham. Det var en sand velsignelse at ha ham til gjæst som det var en vederkvægelse at komme til hans hjem. Hans hustru delte helt ut hans interesser og denne medhjælp ansaa han for en av de største velgjerninger som Gud hadde skjænket ham. Da hans barn var smaa, var han deres legekamerat, da de blev voksne, deres faderlige ven. De er ogsaa ganske godt op i farens aandelige interesser. En stor hjælp for Moody var det at hans sedvanlige sterke aands og legemkræfter syntes at tillate ham enhver anstrængelse. Han blev trods sit uhyre arbeide dog nær 63 aar gammel. Vi vender tilbake til hans indremissionsvirksomhet i Chicago. Moody var en praktisk mand, for at spare tid kjøpte han sig en liten ridehest og Moody paa sin Missionary Pony blev snart et almindeligt syn i byens gater. Under den nordamerikanske borgerkrig anet han en storartet indremissionsvirksomhet i Herren. I Chicago fik han opført et kapel som kostet 2,200 dollars. Det blev ødelagt ved brand i 1868 blev straks gjenopført, men atter lagt i ruiner ved den store brand i 1871. Saa blev opført The north side Tabernacle. Det rummer 15,000 mennesker.

Til England foretok Moody gjerne ifølge med den religiøse sanger Ira David Sanky med flere og maanedlige evangelistreiser under voksende tilslutning og med enestaaende velsignelse. Vækkelsens veir fulgte i de to evangelisters spor, likesom ældre kristne blev forfrisket og oplivet. Tyngden av hans virksomhet, blev dog hands fædreland til del — Han gjorde hyppige evangelistreiser gjennem de forskjellige stater omkring hans hjem i Northfield, reiste sig den ene kristelige institution efter den anden. Om disse indredninger er det blit sagt at det var tilstrækkeligt for deres gode drift at Moody som ofte var fraværende paa reiser kun en gang imellem kom hjem og trak op urverket, saa gik det til hans næste komme. I Northfield pleide Moody om sommeren fra Juni til August at holde en række møter av uvurderlig værd for den Engelsk talende kristenhet de saakaldte Northfield konferenser til hvilke mange kristne baade fra Europa, Australia og de øvrige Verdensdeler man søkte hen som til et friskt kildevæld. Manden som med den enfoldige bibeltro og den gjennemsigtige kristelige personlighet ledet det hele. Herfra er det ogsaa at den storartede missionsbevægelse i studenterverdenen som er en av tidens glæderigste aanderlige foreteelser har sit utsprang.

Vi kan ikke følge denne kjære Gudsmands liv frem igjennem aarene. Skikkelsen bøiedes noget, haar og skjeg blev graat og hvitt men aanden var frisk og hjertet varmt for Herren og hans gjerning. Litet brød han sig om konfessionel forskjel. At han paa det nærmeste var en konfessioneløs kristen, tør maaske nævnes som hans største svakhet. Men kanske dog denne svakhet gjorde ham just skikket til den Evangelistgjerning blandt de mange reformerte denominationer som var hans livs hovedopgave. Hans dødsleie var fuldt av frimodighet og glæde, ja triumf, just før han døde. Der var ingen smerte og rolig lig plante han fortsættelsen av set arbeide like til faa minutter før sin død. Han blev begravet under stor deltagelse anden Juledag 1899. Hans grav ligger paa Round Top i Northfield, Mass. med utsigt til de av ham bl. a. grundlagte to store skoler, en plet han elsket. Gud være som kalder arme syndere til sit evangeliums tjeneste og gjør dem trofaste i bekjendelsen baade i ord og i liv like til døden. —G.

Dødsfald.

Den 12te Juni døde Johan Svennes ved Chelan, Sask. Begravelsen holdtes den 14de Juni ifra den Norsk Lutherske kirke. Avdøde var en stille men avholdt mand. Født i Valdres Norge den 7de Jan. 1869. Kom til Douglas Co. Minn. i 1883. Flyttet senere til Gouvick, Clearwater Co. Minn. I 1914 flyttet han med sin familie til Eastend, Sask. Der homesteaded han. Og kjämpet med hagl, græshopper og tørke. til han i 1934 kom til Chelan. Her kjøpte han land og begyndte paa nybyggerlivets træv igjen. For omtrent et aar siden Døde hans gamle far. Nu ivaar hans søn George. Selv led han av kreft, som blev aarsak til hans død. Under alle gjenvordigheter var han taalmodig og Gud hengiven. Han overleves av hustru og følgende barn: Frue Helga Hanson, ved Frontier, Sask. Frue Sina Smith og Frue Gladys Engreen. Frøken Bertha som er hjemme hos Mor. Samt en bror Syver. Alle her ved Chelan. 3 Søstre lever i Minn. og en i Alberta. Saa hviler Johan Svennes ved Chelan, til opstandelsen's morgen. Velsignet være hans minde. — Soren Fengstad.

Announcement.

God willing Nordland's congregation, Rev. P. Overlid's charge, are having another Lutheran Camp Meeting 4 miles East of Stewart Valley at Swift Current Creek, July 15-31st. (Note change of time.)

Main speaker will be Prof. E. L. Reisen, Rolette, N. Dak., and Rev. Pederson from Alberta. In conjunction with the camp the Lutheran Free Church of Canada are having their Young People's convention July 21st to 24th inclusive. Meals are served on the grounds under the "Free-Will Offering Plan." Visitors please bring tents and bedding. This is the 4th year we are having camp and we have been greatly blessed. Every body cordially invited. — Ole D. Austring, Sec. of Com.

Rev. J. B. Stolee, Macon, Sask., took up his work at the new charge Viking, Alta., July 10th. Rev. Milo E. Lee, a graduate from the Seminary this spring, is the successor at Macoun, and was installed July 10th by Dr. Iverson.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, Second Nr. in June 1938

The Hidden Things of Darkness.

I. COR. 4: 5.

By REV. IVER IVERSEN.

By the "Hidden things of darkness," the apostle does not mean the secret acts of the hypocrite who lives a double life. He knows "nothing against himself," and he is found blameless, as touching the righteousness in the law. This is claiming a good deal. Few of us would dare to claim righteousness, even if we do limit the claims strictly to our outward conduct—the deeds of the law. But a false humility is just as untrue and probably as detrimental as a boastful self-righteousness.

Yet with this bold claim the apostle is not thereby justified. This means that man's judgment of himself does not justify him. Man must therefore place himself under God's judgment. Man usually reverses God's rule. He is charitable toward himself and critical toward others, instead of critical toward self and charitable toward others. But even when he does take a scrupulously honest attitude toward himself and is still conscious of no transgression, even then his judgment of self does not justify. It does not justify because of what the apcstle calls "the hidden things of darkness" or the impenetrability of his own nature even before his own eyes. Even our so-called good deeds have, inwardly considered, shady sides of which we are not aware ourselves. We like to idealize our own motives. It is hard to see how mean and small they really are. Therefore David prays: "Clear thou me from hidden faults."

The truly repentant has discovered, not only that he does evil, but that he is evil. He has acquired a profound distrust in himself, for he knows his own dishonesty. He is therefore willing to submit to God's judgment, in order to be saved by God. He is no longer interested in excuses, or in hiding things from God; for he knows that he cannot be saved from a sin unless it is revealed and confessed. He therefore prays to God to reveal to him "The hidden things of darkness."

This is accomplished by the entrance of light upon human lives. The light is Christ. Paradoxical as it may seem, Christ, who is the Savior, is also the judgment of the world. He says about himself: "This is the judgment that the light has come into the world." The Christian does not shrink from this light, but lets it shine upon him with full force. He does not cover himself before this penetrating light, no matter what humiliating things are revealed. For he knows that "everything that is made manifest is light." It is his salvation.

"Prove Me Now Herewith."

Mal. 3, 10.

Many of our people here on these dry, arid plains of western Canada, have wondered "*why*" such distressing and depressing times and conditions should come upon us, and the last 7 years of drought, grasshoppers, rust and low prices has certainly tested our morale, staying power and fortitude to the utmost. To many this "why" has been a big "?" question mark difficult to understand, unnatural and unexampled.

But if we look back over the pages of history especially our Bible, we will find examples of our times depicted time and again too numerous to mention, with even more deplorable condition existed at different periods.

And always there was a cause for it—that the people had turned away, forgotten their God, fallen into apostasy, and turned unto idols and worshipped them instead of the Living God in Heaven. Let us Christians, who are called by His Name, examine ourselves and see if we are not ourselves to blame for what has come upon us. May it not be that we too, have turned unto idols as the Israelites of old, perhaps not the same kind, but idols nevertheless — such as money, pleasures, selfishness etc.? Read Deut. II: 13-20. If we think back to the years of our prosperity, — Did we "Honor the Lord with our substance and first fruits of our increase?" Did we give unto the Lord His share, for all of His blessings to us through the years. Did we recognize our God to be the owner of ALL things, and that He made us stewards of all we possess?

Have we tithed unto the Lord? I often think we Lutherans are too slack and niggardly in supporting our church and work in God's Kingdom.

What is the tith? It is giving unto the Lord at least 1/10 of our increase, income, salary etc. and setting apart as an act of worship a definite portion of it to be used in the Lord's work, always bearing in mind that it should be our duty and desire to acknowledge that stewardship, seeking to govern our giving according to the principles laid down in Scripture.

But let us study the 4 words: *"Prove Me Now Herewith"*.

God has promised success with plenty to those who honor Him with their substance and first fruits! See Pro. 3: 9-10.

God's challenge to prove His promise is open to every man, woman and child, rich or poor in the world. In Mal. 3: 8—12 we read: "Will a man rob God? Yet ye have robbed Me. But ye say wherein have we robbed Thee? In *tithes and offerings*. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and *prove Me now herewith* saith the Lord of Hosts if I will not open you the windows of Heaven, and pour you out a blessing that there shall not be room to receive it."

The challenge from God to *prove Him now herewith* on His promises of a blessing is stated here very clearly and emphatically in which He promises to pour out a blessing from heaven upon those who tiths, so that there will *not be room to receive it.*

1st — God's statement — "ye have robbed Me", — there is no disputting the fact when God says it. Of what have we robbed Him? Of *tithes and offerings*. v. 8.

2nd. God's *Command* — "Bring ye all tithes." V. 10.

3rd. The *Challenge* — "Prove Me now herewith." V. 10.

What does God ask us to do? Why to *prove* Him. The word "prove" in the original Hebrew means "to test". As a child in school you recall when you worked out a problem, your teacher would say "prove" it and see if it is right, and that is just what God says "Prove." Whom does He ask us to prove? He says "Prove Me", God almighty, Maker of Heaven and earth, Jehovah God, the great "I am" asks you to prove Him. What a challenge! You cannot afford not to accept it considering *who* it is that issues the challenge. *When* does He ask us to prove Him? Now — herewith. Right now, and to emphasize the time when He wants us to prove Him, He adds "herewith" thus giving a double emphasis.

Look at the history of those who accepted God's challenge to tithe and the results.

The Patriarchs, — The 1st records of tithing is found in Gen. 14, 20, then in Gen. 13, 2.; Deut. 8, 17; 16: 17; 12, 17; 15, 22; 26, 12; 28, 11-20; Gen. 28, 20-22; 30, 43 and 35, 11-12. Space will not allow me to quote them all. Read Chron. 31: 5-10 what happened to the people of Israel when they began to tithe.

A common statement one hears when tithing is mentioned is: "Well, the tithe was an old Mosaic law intended only for the Jews and does not apply to us." Was it? Let us see. I am not asking you to take my word for it, but Gods.

Turn to Gen. 14: 20 and we find Abraham paid tithes, and he lived hundreds of years before Moses, so we cannot say it is a Mosaic law.

Others say, "Jesus did not say we should tithe.". Turn to Mt. 23: 23 and Lk. 11: 42. Here Jesus says, "these ought ye have done," see also Lk. 6: 38 and Acts 20: 35.

In the New Testament regarding giving read II. Cor. 8, — I. Cor. 16: 24 there are others, but from the foregoing I believe it is clearly established through God's word without a shadow of a doubt that every child of God should give, "as he may prosper."

And is it not reasonable to believe that God who made the plan for our redemption, by the Messiah — the Lord Jesus Christ with eternal salvation and joy in an after life, would also make a plan for our financial blessings and rest from care while we are living on the earth?

God tells us to rest 1 day in 7, for our own good, that we will accomplish more and do it easier on the remaining 6 days of the week. God tells us to vest $1 in 10 — to give this $ to His work — that the remaining 9 will go further and produce greater results, than the 10 would have done. This too, for our own good. God asks us to prove Him.

It is my firm belief and conviction that if we Lutherans would start tithing and devote 1/10 of our increase or substance to the Lord's work regularly and conscientiously there would be little need of all these appeals, "drives" and budget deficits we hear and read year after year in our Lutheran Church.

Let us start tithing *Right Now* and make our Lutheran Church in Canada a Tithing Church, and I believe it will receive great blessings thereby.

While tithing is not salvation, and salvation is a separate matter, yet I believe that to tithe and disburse God's money will help a person to become more spiritual-minded.

Thanks be to our Lord and Saviour Jesus Christ, we are now living under grace, and not now under the curse of the law, nevertheless if we neglect to tithe we miss the financial blessings and security which God has promised to tithers. God's promises of blessings hold good *forever*. God is faithful and true, trust Him and tithe and your financial worries will cease.

And when the blessings do come, let us give God the glory, praise and thanks and not to man or yourself.

"The tithe is the Lords". Read Lev. 27; 30-32. It is God's and we are His stewards. Pay it to the Lord as your loving gift. It is *His*. "For all things come of Thee, and of Thine own have we given Thee." I. Chron. 29: 12-14. Read the booklet on "tithing" by Rev. A. O. Aasen which is very good. You can obtain it through the Lutheran Book Mission, Tract No. 26.

What shall we do with our tithe? Dispense it through our church, our home and foreign Missions, our Book and Tract Mission is doing a blessed work. It is kept up by free-will offerings. *They need funds.*

Then our Pastors — for in Deut. 12: 19 we read — "Take heed to thyself that thou forsake not the Lebite (or our ministers of today — as long as thou livest upon earth." Help the sick, the fatherless, the widows and the poor. See Jas. 1: 27.

Fellow-Christian brothers and sisters of all churches, but especially do I appeal to the people of our own dear Lutheran Church of Canada to forget the distress of the last 7 years and *look up* — "Lift up your heads." Trust in God — be patient — be not afraid, only *believe*. God's blessings are *true* and *real*. He will keep His word. He is true and faithful *forever*. "Who is like unto our God." He can make the wilderness and dry land to be glad and the desert to blossom as the rose."

Yes, let us "look up" — "For our help cometh from Jehovah, who *made Heaven* and earth." Rejoice! Tithe with a glad heart and be happy, and we will be able to say with Malachi, that tithing has opened "the window of Heaven" and blessings have been poured out to such an extent that "there will not be room to receive it." Lutherans, let us love and honor God by adequately giving and supporting His church and His work; with what He so freely gives us. "Praise God from whom all blessings flow," and "thanks be to God who giveth us the victory through our Lord Jesus Christ."

We are exhorted time and again in N. T. "to be zealous of good works," — "to be ready unto every good work," — "to the end that they who have believed God *may be careful to maintain good works*." "And let our people also learn to maintain good works for necessary uses, that they be not *unfaithful*." "That they do good, that they be ready to distribute, willing to communicate."

—E. M. W.

The Prince Albert Circuit. Y.P.L.L. Bible Camp at Christopher Lake, North of Prince Albert, Sask.

Schedule for July 25—31, 1938.

Monday, July 25: Registration.

8.00 P.M.: The opening session; Devotion; Remarks by the chairman of the Bible Camp Committee: Rev. K. O. Kandal; Singing led by Rev. A. E. Syverud.

TUESDAY, WEDNESDAY, THURSDAY, FRIDAY and SATURDAY, (July 26—30.)

7.00 A.M.: Rising Call.
7.30-8.00 A.M.: Breakfast, etc. (Clean up tents or cabins).
8.30-9.00 A.M.: Singing.
9.00-9.30 A.M.: Chapel, or morning devotion.
9.30-10.15 A.M.: Bible study class by Rev. A. M. Vinge.
10.15-10.25 A.M.: Recess.
10.25-11.10 A.M.: Church doctrins by J. P. Tandberg.
11.10-11.15 A.M.: Short recess if desired.
11.15-12.00 A.M.: Bible History by Dr. Iver Iverson.

DINNER: 12.00-1.30.

1.30-2.30 P.M.: Rest period. (For resting or private devotion).
2.30-5.30 P.M.: Recreation Period. (Swimming, ball playing, games. All supervised.)
5.30-6.00 P.M.: Get ready for supper. (Clean up period).
6.00-7.00 P.M.: Supper.
7.00-7.30 P.M.: Get ready for the last session of the day.
7.30-8.00 P.M.: Singing and "church hymnody" by Rev. Syverud.
8.00-9.15 P.M.: Evening mass meeting or inspirational service. (One or two pastors take part each night.)
9.15-10.00 P.M.: Fire side Fellowship hour.
10.15 P.M.: Quiet and all lights out.

SUNDAY, July 31st.

10.30 A.M.: Service.
2.00-4.00 P.M.: Inspirational service.
7.30-9.00 P.M.: Closing service.

Sunday the last day is usually a great day.

NOTE: It is expected that all the pastors of the Prince Albert Circuit will attend the Bible Camp, and take part in the services. — Program Committee.

Those who are coming to this Bible Camp should bring along tents and provisions for a week, if possible. (This will lower the expenses.) Store not far from the camp.

— The Bible Camp Committee.

Luther League Bible Camp at Hasting Lake, Alta., July 27, - Aug. 7.

The Young People's Luther Leagues of the Edmonton and Camrose Circuits have 7th. Make plans to attend Bible Camp on the shores of Hasting Lake, Alta. This is a beautiful site, and the Luther Leaguers should be proud of this new location. A four room cottage has already been erected. This is a beginning, and we trust this will be an inducement for greater achievements in the future.

The Bible Camp opens on Wednesday, July 27th, and closes on Sunday, August 7th. Make plans to attend Bible Camp this summer. Tell your friends about this new Camp. Write for Bible Camp Bulletins to Mr. Olaf Storaasli, 10923—94th St., Edmonton, Mr. G. Loken, Bawlf, Alberta, or Mr. Bjarne Larson, Irma, Alta. There will be a shortage of room accommodations, so bring your tents. If you desire a room reserved write Mr. Olaf Storaasli, who is acting as Registrar and Treasurer during the absence of Rev. Lystig. When making reservation, send $1.00 registration fee.

Hasting Lake is located on Highway No. 14, 35 miles from Edmonton — East and South, and 12 miles west of Tofield, Alta. The location of the Bible Camp is known as "Poplar Beach", and is on the property of Mr. Geo. Westlake. A sign carrying the letters "Luther League Bible Camp" indicates the place of approach to the Camp grounds.

The Bible Camp Faculty consists of Rev. Saugen of Calgary, Alta., Rev. J. B. Stolee of Viking, Alta., and Rev. P. I. Anderson of Tofield.

Come and spend a week or more around the Word of God. You will find rest for both body and soul.

On behalf of Bible Camp Committee,

—P. Lerseth.

Lutheran Bible Camp at Island Park, Lake Saskatoon.

(Northeast of Wembley, Alta.)

JULY 16-24.

Classes in the forenoon; Services every evening.

Registration Fee: Per person $3.00; family rates: $2.50 for three; $3.00 for four; $3.50 for five; $4.00 for six, etc.

If possible, register in advance by writ-

(Continued on Page 4, Col. 1)

WOMEN'S MISSIONARY FEDERATION
MRS. I. O. THVEDT, Editor — LANGHAM, SASK.

"My days are like a shadow that declineth; and I am withered like grass."
(Conclusion from last issue)

We have two histories in the Norse language, Bethania and St. Olaf. Any one who wishes to use the mother tongue is encouraged to do so for we welcome histories in the language we love.

First Saskatchewan is the oldest Ladies Aid in Saskatchewan to my knowledge. It was organized in 1903.

Midale Ladies Aid was organized in 1905 by Rev. O. Sanders who gave the Aid the first two pieces of cloth for sewing.

I sometimes get a good history and no pictures. Then often I get pictures and no histories. The following Ladies Aids have sent me histories:

From Alberta: Asker, Ponoka; Bardo, Tofield; Bethania, Donalda; Bethel, Wetaskiwin; Bawlf Ladies Aid and Mission Aid; Rosebush, Edberg; Wang, Wetaskiwin; Zion, Earling.

From Saskatchewan: Green Valley, Broderick; Poplar Grove, Ketchen; St. Olaf, Viceroy; First Saskatchewan Ladies Aid and Girls Aid, Langham; Bethlehem, Midale; Bethel, Young.

Besides pictures of early days and down through the years, I would like a picture or two from recent times. I would appreciate more pictures from these Aids: Asker, Bardo, Bawlf Mission Band, Rosebush, First Saskatchewan, St. Olaf, Green Valley, Poplar Grove, Bethel, Bethlehem.

Would the following Ladies Aids please send me a history: Edmonton, Spring Creek, Camrose; and Doe Creek Ladies Aid, Rolla, B. C.?

Last year here in Camrose we elected a lady on our history committee. This year she is with us no more. One by one the pioneer mothers go to their reward. Soon there will be no one to even tell us of the early days, their pleasures and sorrows. Let us gather what we can when we still have them with us, so we may cherish and honor the memories of those that left us so much good.

"We spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away."

—Mrs. O. N. Sorhus,
Dist. Historian, Camrose, Alta.

Pennies From Heaven.

In our modern world of song we have one known as "Pennies From Heaven." Now we who are Christians do not cherish or lend much thought to these songs. Yet we can not deny that some of these thoughts and phrases we do well in taking to heart.

During these last years these pennies have been few and scattered and the result has been most keenly felt in the church and its different branches of Christian work. While we seem to have money for this and that, yet we are so prone to neglect giving to the Masters use.

This spring these pennies have been falling more freely and it seems as if God in his mercy again has opened the windows of heaven, if we could only learn to seek Him first, all those other things would be added unto us.

We look at a penny it's only a small piece of copper, yet one hundred of these will inroll one baby in your community in the W.M.F. craddle Roll thus giving it a chance of becoming a little missionary, so that these little one who are so fresh from Heaven can be the means of spreading the Gospel Light.

We look at these little helpless mites and think what can such a little thing do, but Christ has said many beautiful things about little children and except we become as a little child we can in no wise enter into His Kingdom.

God has many times used a little child to bring estranged father and mother together again, thus the bond has been reinforced and the home made happier. A little lad with only seven loaves and a few small fishes became a blessing to more than four thousand.

We read in the old Testament about how much an earthly father's blessing meant, but when our Heavenly father blesses them even the most insignificant thing can be turned into great blessings.

Let us make 1938 a banner Cradle Roll year, let every baptized in your community become a little missionary. Let this be one way in which we can hand back some of the pennies we have already received, giving all glory and thanks to our father above.

Yours in His Service
Mrs. A. J. Vinge, Cradle Roll Sec'y,
Moose Jaw Circuit.

The Dollar and the Cent.

A big silver dollar and a little brown cent,
Rolling along together they went,
Rolling along the smooth sidewalk,
When the dollar remarked—for the dollar can talk:
You poor little cent, you cheap little mite,
I'm bigger and more than twice as bright,
I'm worth more than you a hundredfold,
And written on me in letters bold
Is the motto drawn from the pious creed,
"In God we trust," which all can read.
Yes, I know, said the cent,
I'm a cheap little mite and I know
I'm not big, nor good, nor bright.
And yet, said the cent, with a meek little sigh—
You don't go to church as often as I.

Dear L.D.R. Girls of Canada!
"Forward with Christ".

May I at this time also, greet you all in the name of our dear risen Lord and Saviour, Jesus Christ. May all we do, in this year, He has so graciously given, be to honour and glory of His name.

May, a glorious month, has again come to us, bringing with it budding trees, springing flowers, and that glorious day, Mother's Day, when our thoughts turn especially to Mothers. One man has probably voiced the sentiment of many, when he said, "All that I am, or ever hope to be, I owe to my darling Mother." Mother is one of our dearest earthly possessions, a gift God has given each and everyone of us to keep probably for only a short while — who knows? She is a treasure we have been given to love, to trust and obey. Have we been loving, obedient daughters? Have we been grateful daughters, trying in some way to repay for all she has done for us? God grant that we have.

Let me on behalf of our L.D.R. Girls also thank our Mother organization, the W.M.F. for the guidance and love we have received from her. I know that our thoughts and prayers will be with her, also on Mother's Day. God bless everyone— God bless our dear Mothers and may He make and keep us, kind, and loving Christian daughters! —*M. Langley.*

An L.D.R. has been organized in Trinity Congregation, Edmonton Circuit, Mrs. A. Berg, president, Mrs. P. Sather, Secretary, and Mrs. C. Ingvalson, Treasurer. They meet every two weeks in the homes.

Tofield, Alta.

The W.M.F. of Edmonton circuit met on Saturday afternoon, May 14, in Edmonton Lutheran church, Rev. Lystig pastor. The business session was held in the afternoon and a joint program with the L.D.R. in the evening. The meeting was opened with a hymn and devotion by the president Mrs. C. Holmberg. She gave a short review of the W.M.F. work as a whole for the past year, and challenged all the members to make good use of all the literature. Besides the regular business there were reports by the department secretaries on Mission Boxes, Thank Offering, In Memoriam and Cradle Roll. There were talks by Mrs. Sorhus, district historian on her work and also by Mrs. Geo. Hendrickson, district vice-president on Centennial Appeal. At the evening session the Pageant "Go-Tell" was presented. Mrs. Palmer Anderson, China Missionary, spoke on "Changed Lives in Chine", and Dr. Iverson, president of Canada district, brought a greeting to the W.M.F. & L.D.R. Several musical numbers added to the enjoyment of the evening. The collection was $15.45. Since this was only the second convention in this newly organized circuit, we all felt it had been most successful.

May the Lord continue to bless the work.
—Mrs. Wm. Rugland, (Sec.-Treas.)

(Continued from page 3)
ing to Miss Emily Evenson, Sexsmith, Alta., and enclose the registration fee.

Food donations are necessary in order to keep the registration fee at this low figure.

LUTHER LEAGUE CONVENTION
The last two days of camp.
Visitors are welcome at all times!
This camp is sponsored by the *Peace River Circuit Luther League.*

YOUNG PEOPLE'S LUTHER LEAGUE
Rev. A. M. VINGE, Editor — FAIRY GLEN, SASK.

Comments.

"Blessed are they that have not seen, and yet have believed." John 20: 29.

"How strong is the care of the things that are seen, and how necessary for God to keep us in the things that are unseen! If Peter is to walk on the water he must walk; if he is going to swim, he must swim, but he cannot do both. If a bird is going to fly it must keep away from fences and the trees, and trust to its buoyant wings. But if it tries to keep within easy reach of the ground, it will make poor work of flying.

"God had to bring Abraham to the end of his own strength, and to let him see that his own body could do nothing. He had to consider his own body as good as dead, and then take God for the whole work; and when he looked away from himself, and trusted God alone, then he became fully persuaded that what He had promised, He was able to perform. That is what God is teaching us, and has to keep away encouraging results until we learn to trust without them, and then He loves to make His Word real in fact as well as faith."

A. B. Simpson in
Streams in the Desert.

"I do not ask that He must prove
His Word is true to me,
And that before I can believe
He first must let me see.
It is enough for me to know
'Tis true because He says 'tis so;
On His unchanging Word I'll stand
And trust till I can understand."

Many young people have written and stated that they are planning to come to the Weldon Convention. Some groups are putting on programs to raise money to make it possible. Will you pray that they may be open for many of our young people to attend? Pray that the convention will yield real fruits for His Kingdom!

On to Weldon! July 14-17, 1938.

It was my privilege recently to meet with the Luther League at Weldon to give a little aid in organizing convention preparations. A very enthusiastic groups was present. Among those present were "seasoned" convention attenders. I saw there leaguers who attended at Admiral in 1932, Moose Jaw in 1934, Saskatoon in 1936 — and one who attended the International Convention in Minneapolis in 1937. The Weldon Luther Leaguers, the Ladies Aid, the people of Weldon congregation, and the local pastor J. P. Tandberg who has the youth cause at heart — all these will insure splendid and experienced hosts.

Just a few details.

It must be kept in mind that this is a District convention, and that in order to accommodate the people who are coming these details following have to be carefully considered and followed:

Lodging and breakfast will be provided free as far as accommidations are available.

Kindly note: *As many as possible bring tents; as many as possible bring some bedding.*

Two meals will be served each day on convention grounds: Noonday meal 20c, evening meal 15c. A meal ticket may be purchased for the three days for 90 cents. This does not include the Saturday evening meal which will be the convention outing and a wiener roast sponsored by the Weldon Luther League. A wiener and bun will be sold for 5 cents.

A fine camp ground is available, lighted with electric lights, good water, etc. The pastor and his committees urge that groups who plan to attend, *kindly report early.* Report the approximate number coming to Pastor J. P. Tanberg, Weldon. This is very important. Pray for the convention and plan to attend.

—*A. M. Vinge,* President.

Elect Your Delegates.

What has the District Constitution to say about Representation? Article VI of the Constitiion:

1. Each Society affiliated with this League may elect one delegate for each ten members or fraction thereof to represent it at the conventions of this League.

2. The pastors of all charges in which there is at least one affiliated society are voting members of this League.

3. Members of various societies belonging to this league, and not official delegates, none voting pastors or professors belonging to the Norwegian Lutheran Church of America, shall be entitled to participate in the conventions as advisory members."

Will local leagues please take notice. Elect your delegates early. Follow rule set forth in paragraph one of article six printed above.

Paragraph (1) one of above article is based on active membership.

—A. M. V.

To Our Young People in the Canada District.

This is District Convention year in our Young People's Luther League and we are happy indeed to hear that our Canadian leaguers are making plans for a District Convention at Weldon, Sask. It has been our privilege on several occasions to attend our Canadian Conventions. Nineteen years ago we were present at the church convention at Saskatoon to plead there the cause of our young people. And the following year, it must have been, we had that great youth meeting at Watrous where our first Canadian president, Rev. Gronli, presided. Since then there have been other conventions and conferences.

Great strides have been made in the work since those early years. There has been a growing appreciation among you of what the youth of our Church, both in Canada and in America, are attempting to do in promoting a great Crusade for Christ. Your young people have united with our in the States to make this Crusade vital and inclusive. You are promoting in local and Circuit leagues and in all your Bible Camps the same spiritual, devotional programs as feature our work here. And then you have through your conventions, where you have had the chance to hear and become personally acquainted with several of our International officers, learned to appreciate the significance of the common interest that unites us about the greatest task in the world,—that of bringing a world to Christ.

May the Lord Himself inspire you to ever greater efforts for His cause. May He too add His rich blessings to the Convention of your District at Weldon.

For the Young People's Luther League,
N. M. Ylvisaker,
Executive Secretary.

Greetings to the Canadian Luther Leaguers.

Two years ago it was my privilege to join with our fellowleaguers of Canada in sharing God's Word together at a Y.P.L.L. Convention at Saskatoon. That experience added to the interest I already had in Canadian League work. I came away from that meeting grateful for my contacts.

Now a hope that I have cherished is I believe about to be realized. That hope is that we shall have a Canada District Young People's Luther League that will embrace all the local leagues of our Church in Canada. This summer, I learn, you plan to make a final decision regarding such an organization. May you all face that decisive moment in prayer that God's will may be done. When He is permitted to have His way, all will be for the best, whatever the decision may be. His will be done!

One who knows Canada, as far as our church is concerned, has told me of the deep spiritual life that pulsates up there. The youth work is said to be dominated by that spirit. I thank God for that. Only in so far, as we are under the guidance of the Holy Spirit, with His converting and regenerating, as well as sanctifying and preserving power, are we fit to carry on work among young people in the Name of Jesus Christ.

So my message to our Leaguers in Canada is: "Yield yourself wholly to the Spirit of God." He comes to you through the Word of God and the Sacraments. He comes with power to humble us in daily penitence and to exalt us with a living trust in Jesus Christ as our personal Savior. He comes to lead and enable us to "wholly follow the Lord," even as Caleb and Joshua. He comes to inspire us to witness for Him to others, within and outside of the Church.

The Holy Spirit will lead us to be loyal to the Bible, that blessed Word of God. We dare not add to it, nor subtract from it anything. We must accept it all as our supreme authority, and therefore make it a daily practice of our life to read it prayerfully.

(To be concluded.)